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ABSTRACT

This five-part document, based on the position that schools should teach social-emotional development, presents a rationale concerning human needs for healthy social-emotional development, presents a rationale for teaching it, and outlines exploratory and respectful behaviors. Part 1 defines the position which stresses the need to increase awareness and respect of difference and willingness to assume responsibility for the constructive behavior of self and others. Part 2 discusses human needs for healthy social-emotional development, which include self/other exploration, self/other respect, and self/other responsibility. Part 3 discusses ways to teach social-emotional development by learning to (a) assess constructive/destructive social-emotional behavior, (b) set goals for increasing constructive social-emotional behavior, (c) plan and implement strategies for encouraging constructive social-emotional behavior, and (d) evaluate the results of instruction directed toward increasing constructive social-emotional behavior. Behavioral indicators are given for determining high and low exploratory behavior and high and low respectful behavior. (PD)

A Summary of Initial Efforts in Developing Competency-Based Teacher Training for Social-Emotional Growth

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"Most Americans would probably agree that developing a society in which people care for and respect each other deserves high priority on the nation's agenda. Most would agree, too, that the schools should play a central role in our efforts to move toward such a humane goal. But the schools today are ill-prepared to assume that responsibility, and we have given too little thought to how they could serve such a purpose." *

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*Harold Howe II, former U.S. Commissioner of Education, presently vice-president of the Ford Foundation's Division of Education and Research, in Saturday Review, March, 1973.

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OUR BASIC POSITION: Schools Should Teach Social-Emotional Development

The social-emotional needs of man are viewed by most educators in a puzzling way. Most educators recognize and will admit that man's relationships with man have created great problems since the beginning of time. Wars, prejudice, hatred, and cruelty are hardly rare occurrences in man's history. Yet, public schools have never tackled man's social-emotional problems directly as they have his physical and intellectual ones. For example, when insufficient food was a major problem for many Americans, agricultural training programs were emphasized in schools and colleges until eventually food production was successfully brought to the surplus stage. When illiteracy was a major problem for most Americans, reading and writing programs were emphasized and although problems still remain, the literacy rate has been greatly increased. When mathematicians, scientists and foreign language specialists were judged as needed (Sputnik), the schools responded and again they produced a surplus.

Yet, in spite of the recognized need for people who are socially and emotionally mature and stable, who can solve social and emotional problems in constructive, rather than destructive ways, the schools have not attempted to systematically tackle the problems in this area. The most frequent "excuses" given for this state of affairs relate to the fact that the area is too illusive, too complex, too speculative.

We are suggesting that it is time that the social-emotional side of man, illusive, complex, and subject to speculation as it may be, be studied and taught in its own right. We are suggesting that human feelings, beliefs and values, and the behavioral manifestations and consequences of diverse feelings, beliefs and values be recognized as important content that should be incorporated into the school curriculum. It is accepted

that self-concept affects physical and intellectual health. Then, let us deal directly with one's concept of self and with one's concept of others; examine the bases for prejudices and/or fears that interfere with respect of oneself and others. With the increasing assistance coming from behavioral science, it is very likely that schools can make a significant improvement in man's social-emotional growth. We must try to increase awareness and respect of differences and willingness to assume responsibility for the constructive behavior of self and others.

It is important to note the relationship between the social-emotional needs we posit and the pursuit of a qualitative survival ethic. Exploration and respect of diverse human feelings, beliefs, values and constructive behaviors are considered to be major goals; goals we see related to survival in two ways. First of all, we believe that awareness and acceptance of differences decreases the chances of man's inhumanity to and destruction of other men. Because of the increasingly complex and dynamic nature of our social milieu, if man is to survive, we must seek solutions to man's "inhumanity" to man -- whether it manifests itself as interpersonal problems in the classroom (sometimes referred to as "discipline problems") or interpersonal problems in the community (sometimes referred to as "racial problems") or interpersonal problems in the world (sometimes referred to as "war"). But second, and perhaps more important, we believe that a sure way of assuring non-survival of any species is to strive for homogeneity. Differences are healthy, stimulating, and productive of more optimal and innovative solutions than are likenesses. In a provocative article entitled, "Man's Efficient Rush Toward Deadly Dullness," Kenneth E. F. Watt, a leading systems analyst who has studied eco-systems in the field, in the laboratory and in computer models states, "Diversity is more than

the spice of life . . . it is an essential element of survival."* It is because of such reasons as this that we reaffirm our position that knowledge, relative to explaining, predicting and controlling the social-emotional needs of man, should be a major part of formal education.

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*Kenneth E. F. Watt, "Man's Efficient Rush Toward Deadly Dullness," Natural History, February, 1972, p. 74-82.

WHAT DO HUMANS NEED FOR HEALTHY SOCIAL-EMOTIONAL DEVELOPMENT?
Our Position and Rationale

The social-emotional needs we cite do not spring from well researched ground as the physical needs of humans, or from such obvious ground as the intellectual needs. Rather, they emerge from more theoretical ground, suggested by a number of psychologists and sociologists. Research in this area has produced a number of hypotheses upon which we base some of the social-emotional needs. Other needs remain more speculative, but appeal to both common sense and logical projection. At the present time, they include the following:

SELF/OTHER EXPLORATION

I. Seeks new experience with diverse people, environments, and ideas.

II. Seeks new data regarding human feelings, beliefs and values from the new and diverse experiences.

SELF/OTHER RESPECT

I. Accepts human behavior by expressing and allowing for the expression of diverse feelings, beliefs and values.

II. Supports human behavior by helping oneself and others pursue personal goals.

SELF/OTHER RESPONSIBILITY

I. Can describe:
   A. the predictable effects of one's behavior on self and others
   B. how the effects of one's behavior are apt to affect the individual and collective survival of self and others
   C. the consistency/inconsistency between intended behavior and outcomes, and actual behavior and outcomes for self and others

II. Takes action to:
   A. increase constructive intentions and behavior while decreasing destructive intentions and behavior for self and others
   B. increase consistency between the intended and actual behavior of self and others

Self/Other Exploration

First let us consider the need for exploration. Exploration concerns man's need to (1) seek new experience with diverse people, environments, and ideas; (2) seek new data regarding human feelings, beliefs and values from the new and diverse experiences; and (3) disclose personal reactions to new experience and data and seek feedback regarding one's reaction. Exploratory behavior might also be described as "openness" -- openness to new experiences, new people, new places, new ideas. The need for exploration of self and others suggests that people, all of us, need to get both "into ourselves" and "out of ourselves," -- continuously seeking and gaining new insights about what it means to be human and about the great variety of ways that humanness can be expressed. The need for exploration, that is, the need to become familiar with a wide range of social and emotional experiences is seen as essential to survival for the following reasons:

1. Growth is stunted when "new data" is not allowed in for consideration. That is, the acquisition of new insights is dependent upon different input than one has previously experienced.

2. Chances for successful adaptation are decreased if people do not have opportunities to "practice" coping with a variety of social-emotional experiences. That is, if circumstances are such that a person is forced to face a "difficult" situation for which he has had no prior experience, his chances of successfully handling it are less than if he had had prior experience dealing with like or similar situations.

3. Persons whose experience and insights are limited have fewer options available to them. Freedom is always a function of the number of alternatives we see before us; if we have not observed and/or considered a variety of social-emotional responses, we do not have them as a part of our repertoire and we, therefore, have less choice of an appropriate response.

These thoughts are not easily understood, so let's consider them further.

People in general tend to dislike and/or fear the unknown. In all likelihood, a large part of the "natural avoidance tendency" comes from our biological evolution. When early man had little to protect himself and when the human population was sparse, the presence of someone or something "new" frequently meant danger. Tribes were close-knit and individual and collective survival was increased when all stayed close together. Today, however, man is extremely mobile and is more apt than not to change home base several times in a lifetime. And with our population as it is, wherever he goes, he will encounter other people -- different people with new ideas and new customs. His fear and suspicions in this kind of situation can limit his ability to comfortably and optimally adapt. His fear and suspicion may become dysfunctional in the sense that it leaves him feeling alienated and lonely amidst the crowd.

Actually most of us have a strong desire to be able to move in and out of various social interchanges -- interchanges with both individuals and groups of people -- with enjoyment and ease. We do not wish to feel awkward or suspicious or afraid . . . these are hardly comfortable feelings. But how do we get away from these feelings? Perhaps the answer is exploration.

White people are frequently suspicious, fearful and uncomfortable with black people (and vice versa) until, that is, they have a wide range of experiences together (numerous people and numerous interactions). This is frequently difficult for many because of the nature of their

prior learning. Yet if they control their fears (instead of letting their fears control them) and do interact, both whites and blacks discover their common humanness and find that the color difference is nothing to be feared. Typically, it is easier for young children to be less fearful and more open and exploring because they have had less prior "conditioning," less opportunity to solidify prejudice and fear. Examine for a moment the phenomenon of prejudice. It is defined as:

> "(1) an opinion formed before the facts are known; a preconceived, usually unfavorable, idea; (2) an opinion held in disregard of facts that contradict it; unreasonable bias; (3) hatred or intolerance of other races, creeds, etc."

In a complex society such as ours, where the spaces between people get smaller everyday, where we must seek to live together in harmony, the existence of prejudice becomes more and more harmful and dangerous. But how do we deal with it -- how do we work to decrease it? Solutions must be found that will counter its growth; solutions must be found that lessen unreasoned fears that reject. To find such solutions, we must explore together the potential causes, consequences and possibilities for more productive feelings, beliefs and values.

There is further reason for valuing exploratory behavior and encounter with diversity, however, that is imbedded in more than just "common sense." One of the world's leading psychologists, Jean Piaget, has developed a developmental theory of learning that is based on the notion of dealing with diversity and dissonance. At the risk of over-simplification, I will attempt to breifly summarize the essence of his position.

to remain for half an hour, as punishment. Later in the day, of course, these feelings had dissipated and we were back to our more positive interchanges. The next day, however, I was talking to my friend and he told me how terrified his daughter had become when she saw me get angry. I immediately started to apologize for my behavior when he said something to this effect: "No, no -- that's really all right. I'm glad it happened and she had the opportunity to experience an emotion she rarely if ever gets to see. Anger is something she is sure to encounter in life, and if she is ever to deal with it effectively, she must experience it. She saw the anger, the behavior it generated and the consequences it had. They were not harmful in any permanent sense; a little uncomfortable maybe, but not destructive. Anger can have good or bad consequences, and it is important for her to learn to deal with it. What if someone, such as a teacher or a friend, gets angry with her and she has not experienced it. She will be much more able to cope with it now after having been exposed to it."

I thought of this interchange again not too long ago when I took my daughter to the emergency ward of one of our local hospitals with a cut lip that needed to be stitched. She had just been taken in, when a cardiac case was rushed in and Liz was left while they worked on the dying man. She observed as he was given the last rites, as the relatives and friends sobbed with grief, as the doctors and nurses worked furiously to save his life. I thought to myself, what a terrible thing for her to see. But I scolded myself later when I realized how naively protective my response had been. Lizabeth handled it beautifully. She said, "I didn't care when they stopped working on

Piaget asserts that there are two major adaptive growth processes: assimilation and accommodation. Both growth processes are dependent upon the input of new knowledge that creates dissonance. Once the individual encounters new knowledge, he seeks to reduce the dissonance by attempting to fit it into his existing cognitive structure. If the new knowledge can indeed fit with what is already known and/or understood, it is assimilated, thus bringing new meaning to the existing cognitive structure. If, however, new knowledge is encountered that does not "fit" with the existing cognitive structure, further mental activity will occur until he finds a "new structure" that will accommodate the new knowledge. Thus, it is the dissonance that induces the mental activity and modification of existing cognitive structures. New ways of viewing one's world are inhibited by the absence of dissonance; new ways of seeing and dealing with one's world are facilitated by the presence of dissonance. Thus, exploration becomes a dissonance-seeking activity; a necessary condition for cognitive growth. Let me share with you some examples that might help clarify the notion of increased adaptation that results from exploration and encounters with new experience.

A good friend of mine and his wife were visiting with their nine-year-old daughter. I have two children, a son, ten, and a daughter, eleven. Now this particular couple are extremely calm, cool and collected. They seldom, if ever, express anger or hostility. Well, let me tell you...I got angry with my son that day -- exactly for what now, I can't recall, but I remember grabbing him by the arm, scolding him angrily (I can hear myself now, "I don't ever want to see or hear of you doing that again!") and escorting him to his room where he was

me, Mom; that man needed help more than I did. You know," she said, "when I saw all those people crying, I thought of how badly I felt when Freddie (our eight-year-old Scottish terrier) died. They must have felt worse because it wasn't just a dog, but a real person." I was choked with emotion at the amount of empathy and understanding she had -- empathy and understanding she could not have felt if she had not experienced something about death in life. Undoubtedly, she will be better prepared to handle grief and face "death" again, whether it be mine or a friend, than if it were a complete unknown. She explored only one of life's many unknowns, but she is better prepared for similar future experiences because of the exploration.

Grief, anger, fear, sadness, joy, ecstasy, warmth, acceptance, rejection are all very human feelings that all of us, as humans, will encounter in our lifetime. Will we be prepared to handle them productively and constructively? Only if we are open and do not run from them; only if we face them head on and explore our actions and their reactions can we learn what effects they have on ourselves and others; only then can we work to make them constructive.

What is true for our feelings is also true of our beliefs and values. How can we know that they are right and good for ourselves and others if we do not examine them? If we do not explore and openly consider diverse beliefs and values and the consequences they have for ourselves and others, we cannot make optimal decisions concerning their goodness. In the presence of restricted data and experience, we cannot be confident of our judgment. The person who lives in Bordeau and thinks it the best city in the world, only because he has never

been anywhere else, is clearly restricting his knowledge; he denies himself other alternatives and possibilities. If he has never been to Paris, how can he "know" that Bordeau is better for him? The Parisian "climate" (physical, social-emotional and intellectual) may well be much healthier for him. It might well provide him a longer and more satisfying life -- or indeed it might not, but unless he "explores," he will assuredly never know. I want to leave this rather lengthy discussion of exploration with a poem that was written last year by a very bright fourteen-year-old girl. She had just been placed in a juvenile home in Michigan for being "incorrigible." One can hardly escape her very poignant message.

Don't look
You might see

Don't think
You might learn

Don't walk
You might stumble

Don't run
You might fall

Don't try
You might fail

Don't live
You might die

For the <u>good</u> of oneself and others, we take the position that one must explore and encourage others to explore.

Self/Other Respect

The construct of self/other respect appears to be more readily understood than that of exploration. Essentially, respect behaviors are those behaviors that indicate that one believes in the worth of himself and the worth of others. We suggest that there are two important aspects to respect -- acceptance and support.

Acceptance of oneself means that a person can express and willingly own his unique individuality. He does not reject himself for being different from others. He is able to show others what human feelings and beliefs he holds because he is proud of himself -- he does not have to hide or pretend to be something he is not. Similarly, the person who accepts others does not deny them their feelings and beliefs. He encourages others to express their unique individuality (whether it is like or different from his own) because he values others. He does not force them to hide or pretend to be something they are not. Acceptance of self and others is quite simply a valuing of humanness -- it is the expressed belief that "I'm okay, you're okay."

Support of oneself and others is the second aspect of respect. Support goes beyond acceptance in that it represents a deeper commitment and more intense level of valuing one's humanness. When one supports oneself or another, he gives something of himself; whether it be time, energy, effort, money or what have you. One shows valuing or worth by spending something to help oneself or another pursue personal goals. Supportive behaviors say "I am worthy -- I will help myself," or "You are worthy -- I will help you."

The direct relationship between respect for human life and survival is perhaps most clearly illustrated with the extreme example of war. In war, there is little respect for human life and destruction (of the enemy as it exists) is the goal. There is little if any acceptance or support of the human lives. When killing is recommended, as in war or in cases of capital punishment, one observes a total lack of respect for human life, as in the comments, "He must be an animal," or "They live just like animals." In these cases, acceptance and/or any willingness to share or help is absent. Similarly, the attempted suicide cries, "I'm just not worth anything."

Lack of respect, in its less extreme forms, is most apt to affect long-term survival. The person who does not respect himself pays little attention to himself and makes little effort to help himself in constructive ways. In fact, people who lack self-respect frequently behave in ways that are actually destructive to themselves -- not caring how they look, how they eat, whether or not they are healthy or safe, whether or not they have friends or achieve worthy goals... all conditions that in the long run affect the quality and quantity of their survival. Similarly, lack of respect for other humans follows a parallel path. Where one lacks respect, one makes little effort to accept, empathize with or help others in the pursuit of personal goals. The student who does not respect himself intellectually will not take steps to help himself perform better in school, whereas the student who does respect himself will. The middle class teacher who does not respect children because their standard English is "poor" or because their parents are on ADC will give the children less acceptance,

less empathy and less help; and with less acceptance and less help, their chances for a qualitative and quantitative survival are decreased. For the good of oneself and others, one must have respect for oneself and others.

Self/Other Responsibility

Responsibility is the third social-emotional need posited as being important to individual and collective survival. Responsibility is (1) knowing the predictable effects your behavior is apt to have on yourself and others, (2) knowing the potential consequences of these effects in terms of survival, (3) knowing the extent of the consistency between your intentions and your actual behavior and its outcomes, and (4) taking action to encourage consistent and constructive intentions -- behaviors -- and outcomes.

Society's need for individual and collective responsibility has become much greater with the increase in numbers of people and social complexities. It used to be, for example, that if a small percentage of the population threw their garbage in the river, the consequences to oneself and others were almost imperceptible. But no longer is this the case. The behavior of one or a few individuals can grossly alter and endanger the lives of many. As we become more and more bound to living in highly populated complexes, it becomes increasingly important that we be conscious of our behavior and the effects it has upon ourselves and others.

Knowing the potential effects of one's behavior on self and others is only one part of responsibility, however. The other part is taking action to assure that the effects are mutually constructive to oneself

HOW SHOULD SOCIAL-EMOTIONAL DEVELOPMENT BE TAUGHT?
Our Position and Rationale

THE HIDDEN CURRICULUM
or
(Some Introductory Thoughts On Teaching Social-emotional Development)

Do students learn things in school in addition to cognitive and affective responses to traditional subject matter, e.g., reading, science, math, etc.? Do teachers teach things in school besides traditional subject matter? In your own experience, do you remember hearing teachers say,

"I want all of you to learn to be responsible people."

"It is not polite to interrupt when other people are talking."

"We don't hit other people."

"There is no fighting in the school."

"You keep your hands to yourself while you are here at school."

"Leave that kind of language outside!"

"We must respect other peoples' property."

"Can't you tell him that nicely?"

"You must not lose your temper like that!"

"We don't allow kissing in school -- it's hardly the appropriate place."

"You should listen when other people are talking."

"Don't you think it would be nice to give Jerry a turn now?"

"If you don't get your work in on time, it won't count."

I am willing to bet that anyone spending one morning in a public school would see a good deal of "teaching" (preaching?) going on that was directed at changing the social-emotional behavior of students.

Yet, it is seldom recognized as a central part of the school curriculum -- except perhaps by the students. But the fact that it is "taught" exemplifies that teachers recognize a need to deal with personal and interpersonal behavior. It would, in fact, be terribly naive to expect to put students together in the large and dynamic social groups that they are in during school and not have interpersonal concerns. Whenever people are together in groups (this, of course, includes adults as well as youth -- e.g., marriage partners, families, church groups, school faculties, etc.), social-emotional problems will predictably arise. One of the shortcomings in effectively dealing with these problems is that people frequently do not anticipate them and/or do not accept their occurrence as "normal". They tend to use the ostrich's head-in-the-sand approach to not facing the inevitable. The "we will always get along beautifully" approach is clearly naive, since differences and conflicts will occur whenever people come together. The potential consequences of the "problems will-not/should-not happen approach" are that people set themselves up for a number of "failure" experiences.

Problems do occur, and the people who have not expected them typically experience a number of uncomfortable, even painful feelings, such as disappointment, fear, frustration, anger and/or guilt. They also lack, because they have not expected them, alternative ways of effectively and constructively dealing with the problems. In addition, the lack of anticipation of potential problems means that one takes fewer steps to avoid their occurrence, and subsequently, more problems occur because of the lack of preventive measures.

As prospective teachers, then, we recommend that you expect your learners to have social-emotional problems. This will enable you to

accept their occurrence and deal with them as a necessary and normal part of teaching. But in order to handle them effectively, you must go further than simply recognizing that it is normal for people in social settings to have conflicts of interests and desires. You must examine yourself -- how will my beliefs, expectations, needs, actions, values, etc., contribute to the occurrence and resolution of problems? You should also examine the nature of your learners -- how will their beliefs, actions, needs, etc., contribute to the occurrence and resolution of problems?

We recommend that you begin by "taking the hidden curriculum out of hiding". To do this, you must examine what you will be teaching students about "appropriate" social-emotional behavior. You must make your expectations and intended actions public and seek critical examination of their "goodness" -- their "goodness" being judged on the basis of their openness and potentially constructive effect on self and others. We will attempt to help you in these efforts by teaching you how you might (1) assess constructive/destructive social-emotional behavior, (2) set goals for increasing constructive social-emotional behavior, (3) plan and implement strategies for encouraging constructive social-emotional behavior and (4) evaluate the results of your instruction directed toward increasing constructive social-emotional behavior.

Where Do We Begin?

This unit focuses on the assessment task. In one sense, it can be viewed as the most important task in that it so strongly determines the focus of the subsequent tasks. The process we teach (assessment, goal setting, strategies, evaluation) is a problem-solving model. The assessment task focuses on problem identification. Too frequently, we believe, teachers overlook behaviors that are indicative of potentially serious problems for students, focusing instead on behaviors that are problems for teachers. Then there is the danger that they will be changing students for their own "well-being" rather than for the students' well-being. It would be ludicrous indeed to go to a physician and have him decide what he was going to do before he determined what the patient needed. Can you imagine him doing a tonsillectomy, appendectomy or vasectomy/hysterectomy simply because he thought everyone "needed" one? Or worse still, because he enjoyed doing them or liked the money? The obvious first obligation is to the patient -- does he, in fact, need one? Data must be gathered about the patient, it must be analyzed, communicated and decided upon. And so in teaching: the first obligation is to the learner and data must be gathered, studied, communicated and decided upon. And it takes more than "common sense" -- it takes special knowledge and expertise -- "professional sense". To increase your "professional sense", we hope you will seriously and conscientiously examine the material presented in this assessment unit. What is "problem" social-emotional behavior? How can you recognize it? How should one interpret it and make optimal decisions about changing it?

ASSESSING THE SOCIAL-EMOTIONAL NEEDS OF LEARNERS: AN OVERVIEW

Would you, as a teacher, seek to change any behaviors of the students described below?

Tommy is one of the most restless six-year-olds in his class, playing nervously with string, rubber bands or crayons, frequently giggling. He keeps his eye out for the teacher but apparently feels no compulsion to study as he seldom completes an assignment. On a test of reading, Tommy scored the lowest of all the children in the group. His voice is weak and his attention wanders a good deal. During seatwork, he leaves his chair seven or eight times in fifteen minutes to ask directions or seek help from the teacher. He picks his nose a good deal, watches the others and does a lot of whispering. He seldom initiates interaction with his classmates, does not assert himself when others seize his play materials, or engage in competitive activity at recess. On the playground, he remains in close proximity to the teacher and calls for attention when playing on the equipment.*

What, if anything, would you seek to change?_____

_____

_____

_____

Why?_____

_____

_____

Compare Tommy to ten-year-old Jimmy, described below:

Jimmy clumps loudly when he walks and needles the teacher a great deal in annoying ways. For example, whenever she speaks to him about talking out loud, he replies with a blank stare and a loud, "What?!" When reproached by the teacher or classmates, he utters swear words in a barely audible tone. On several occasions during spelling and arithmetic tests, he drew airplanes or stick figures on the board, erased them at the teacher's request, then did the same thing several more times. He disturbs the room during seatwork with noisy trips to the sharpener or fountain, bumping desks and punching at others. Jimmy uses his loud voice to make unkind statements like "Fat Ass!" about his classmates.

*(adapted from Kagan and Moss, Fels Research Institute Study of Child Development; subjects were observed in public school settings.)

On the playground, Jimmy pokes and shoves, plays with an abandoned sort of violent, physical effort and blames his teammates bitterly if he loses. Jimmy seldom completes an assignment.*

What, if anything, would you seek to change?_____

_____

_____

_____

Why?_____

_____

_____

_____

Compare Tommy and Jimmy to Sandy (age 15).

Sandy is a physically attractive girl and receives much attention from the boys in class. She wears tight clothing (pants, sweaters, skirts), very short skirts, and she frequently goes braless. She reacts and complains loudly when boys whistle or comment about her dress or body: "Shut-up your filthy mouth, Tom," or "The boys won't leave me alone again, Mr. Brown." She rarely completes an assignment and does not contribute or participate in class discussions. She combs her hair and attends to her make-up during class time. Her test scores indicate that she can read on an eighth grade level. She says that "school is a real drag."

What, if anything, would you seek to change?_____

_____

_____

_____

Why?_____

_____

_____

*(adapted from Kagan and Moss, Fels Research Institute Study of Child Development; subjects were observed in public school settings.)

Consider these three students that have been briefly described. Tommy appears passive and non-assertive; shows signs of nervous anxiety (restlessness, nosepicking), and dependency (frequent requests for assistance and approval). He seems unwilling or unable to attend to his work and seldom interacts with his schoolmates. Do these behaviors seem indicative of any social-emotional needs? Jimmy, the second boy, represents an interesting contrast. His behavior falls on the opposite extreme from passivity. Like the first child, however, he seems to seek attention from others by making "noisy trips" to the pencil sharpener or "flip remarks" to the class. How do you interpret his needs? Do you think that the age difference between the two children is significant? How about the fact that both are boys -- if the first child was a little girl would your reaction be different? What do you know about dependent or aggressive behavior which may help you interpret this information? And what about Sandy? Are the "attention-seeking" behaviors she displays in any way like Tom's and/or Jim's? What do you think she "needs"? If you chose to intervene and attempt to change any of these behaviors, what might be the potential effects of your intervention? The intent of this paper is to provide you with some basis for optimizing these kinds of judgments and answering these kinds of questions.

Our purpose is to help you with the difficult judgments teachers must make concerning needed and possible instruction -- to help you learn more about and become more skillful in performing the important

task of assessment. The four steps involved in the assessment process include:

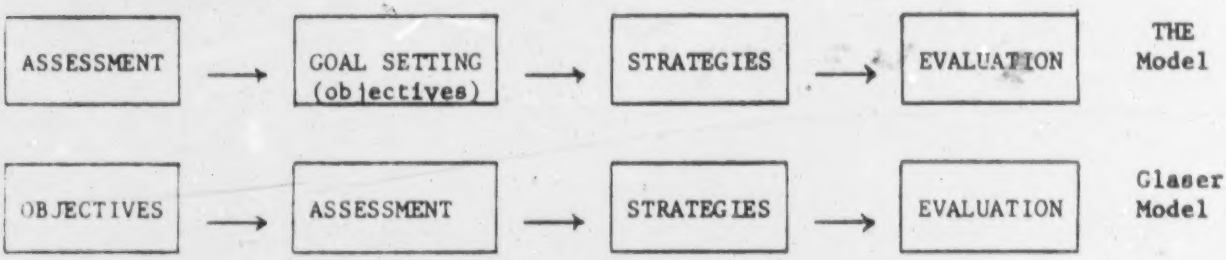
1. Gathering data about learner(s) behavior, instructional variables and their interaction.
2. Analyzing data to produce hypotheses about causes and consequences of learner(s) behavior.
3. Communicating the assessment data that is being or has been gathered and the purpose of assessment.
4. Identifying knowledge and skill needed by the learner(s) for growth.

We strongly suggest that these four steps of the assessment task be taken by teachers for any and all subjects, prior to setting specific goals and objectives. We feel that assessment is possibly the most important task of teaching and yet has, unfortunately, been the most neglected by teachers and teacher educators alike. Let us examine a case in point:

> One of my best friends majored in secondary English teaching. She was wild about English literature; her particular favorites being Shakespeare and Milton. I recall her intense excitement when she was offered a position teaching eleventh and twelfth grade literature. It was a middle-sized (15,000 people), rural Michigan community. She had designed instructional units in her methods classes at the university and she knew just what she was going to do. She had bulletin boards ready, reading assignments and lessons prepared . . . the students would enjoy discussing the material and her own excitement would help. Except . . . that when school began, she found herself with exceptionally large classes (the local bond issue had failed and no <u>new</u> teaching positions were available -- growing numbers of students were packed into existing classes). She was faced with wall-to-wall students; not even space to write on the blackboard. Not enough books to go around, and little did this matter since the modal reading level

was fourth grade for several of the classes. Many of the students had extremely negative attitudes toward school in general and English in particular. To begin studying Shakespeare or Milton without space, books, reading skills or student interest seemed illogical at this point. But what was to be done instead? She had not learned that one does not begin teaching with "what they will learn" or "what I'm going to do" but rather with "I wonder what my students need to learn?" Much disappointment (student and teacher alike) could have been avoided if she had learned to begin with assessment.

To begin by assessing the needs of students and the unique variables of instruction may sound intensely logical; it has not, however, until recently, been prescribed by many behavioral scientists. The teaching model that begins with assessment is far from being universally accepted, although support for it is growing. Its primary competitor is a model prescribed by an educational psychologist named Robert Glaser. He posits that you begin with content objectives, then assess students' entering ability in terms of these objectives, then instruct and evaluate. This is similar to the model we recommend, but the nature and position of the assessment task makes them very different in outcome. Compare the two:



We strongly feel that the model we recommend provides for a more human approach to teaching (we therefore refer to our model as THE Model -- Towards Humanizing Education). It begins with humans -- the subject of the instructional process and the unique set of variables

that surround them. Thus, for THE model the initial focus in teaching is upon the learner and the concomitant human, curricular and environmental elements with which he or she interacts. Assessment should come first because the needs of the learner, as they interact with the human, curricular and environmental givens, should be a priority. The content is only there to help meet the needs of the learner; therefore, one must know the learners' needs first; only then can one determine what specific content is important to the learner and how it can best be acquired.

Contrast this to the Glaser model that begins with content; then assesses the learner in relation to the content. To begin with content objectives, without first assessing the needs of learners is to risk teaching that which is inappropriate, irrelevant, or unnecessary. If one begins only with subject matter, content becomes the priority and the learner is viewed secondarily, and only in relation to the content. It is important, therefore, not only that you understand what assessment <u>is</u>, but that you recognize its importance and rationale for the sequential position it holds in relation to the other teaching tasks.

What can and should be taught is a complex and difficult question and simple answers will not suffice. As much information as possible about the learner and the human, curricular and environmental factors that surround him should be acquired and combined to make the judgments that will eventually determine the nature of the goals and objectives that are set.

On Making Judgments

Teachers are continually having to make decisions about what is good; a necessary function in their role of "helping people grow", that is, helping people change in positive and constructive ways. More specifically, if the teacher's role is to manipulate instructional "givens" to produce intended changes in student behavior, decisions must be made concerning intended changes and manipulations. The decisions made by the teacher must be moral; which is to say they must be honest and public, and genuinely aimed at the needs of the students. In earlier papers, we suggested some human needs we believe to be important for optimum growth and development (quality survival). Now we will focus on one set of those needs -- the social-emotional needs. We will deal with the question of how a teacher might judge whether or not these needs are being fulfilled; whether or not instruction in this area is needed, relevant, and/or possible.

Whenever one makes judgments, there is always a basis for the judgment; sometimes the teacher/judge is conscious of the basis being used to make judgments and sometimes he or she is not. We take the position that in order to be moral, the basis for the judgment must be conscious and public. In all courts of law, judges are required to make the basis for their judgments public so that their fairness and appropriateness can be evaluated. No less is important for teachers, since their judgments also have important consequences for human beings.

Let us begin by examining the diverse "bases" for judgment teachers can and do use in making decisions about the social-emotional needs of students. While there may be others, there appear to be three major ways that teachers make judgments about needs. As a basis, they rely

either on (1) personal experience (self-referenced judgment), (2) the observed and averaging of student responses (norm-referenced judgment), or (3) external criteria (criterion-referenced judgment).

Self-Referenced Assessment

The self-referenced approach to assessment is the most prevalent approach to behavioral assessment and thus deserves some comment. This approach is one in which the teacher uses his or her own experience in establishing criteria regarding constructive/destructive classroom behavior. These experiences include information from sources such as (1) reflection on one's own personal development ("That's the way I was . . ."), (2) previous encounters with children ("I had a brother who was like that, or, I had a boy like that last year.") or (3) data abstracted from readings in child development psychology, ("He is aggressive because . . ."), and (4) one's own values as to what one believes is "right" ("We just don't do that!").

There are a number of difficulties associated with self-referenced judgment. One of the problems created by this approach is the obvious limitation placed on judgment when one has only his personal experience as a reference point. Dobson, for instance, found that teachers with three to ten years of experience tend to view certain behaviors as being more serious than those with ten years of experience. This suggests that a teacher's judgment may become less severe as more evidence accumulates.

Another difficulty related to self-referenced judgment is the tendency for judgments to be clouded by personal and institutional biases against certain types of sex-related behavior. Evidence for a

sex bias can be found in the fact that boys outnumber girls in admissions to psychiatric clinics by a ratio of more than two to one (United States Department of Health, Education and Welfare, cited in Clarizio and McCoy, 1970). In addition, Gilbert (1957) found that "academic difficulty" constitutes a frequent reason for referral to such clinics.

The biases indicated above point to a more general problem in assessing behavior in the self-referenced approach. That is, behavior tends to be judged in terms of personal utility. Behavior that causes inconvenience is regarded disfavorably and becomes an impetus for control and modification. Thus the passive, withdrawn child is ignored because he presents no immediate problem for the teacher. Aggressive and acting out behaviors, on the other hand, are usually regarded as being indicative of underlying emotional problems, probably because such behavior is personally more troublesome for the teacher than the less overt kinds of behavior. Sarason (1960) found that teachers overlook emotionally disturbed youngsters who are non-disruptive. (The utilitarian bias pervades even the intellectual domain, where there is precise "external criteria" in the form of intelligence test performance. One psychologist (Maher, 1963) puts it succinctly, "An individual who does not create a problem for others in his social environment and who manages to become self-supporting is usually not defined as mentally retarded no matter what his test I.Q. may be."

This personal preference -- "What is good for me" view of good-bad behavior may be extended beyond individual boundaries to society at large. Judging other peoples' behavior in terms of what makes oneself comfortable frequently generalizes to judging appropriateness of life styles, beliefs, and personal habits on the basis of whether it is

useful in advancing values and goals acceptable to the group. Bandura points out that the conforming majority within a society may label nonconformist groups with names such as "Bohemians", "beatniks", and "hippies" if these groups refuse to strive for the goals highly valued in the culture. Similarly, from the perspective of the deviants, the life style of conforming members is considered symptomatic of a "sick" society. Thus, the same pattern of behavior may be seen as appropriate by one social group but judged unhealthy by persons who adhere to a different code of behavior. Behavior is regarded favorably by members of a social group if it advances values and goals acceptable to that group. Similarly, behavior which does not appear to promote either personal or social ends is frequently regarded as evidence of emotional disease. Behavior that can be explained in terms of its utility may be disapproved of, but can at least be understood, while behavior which has no apparent purpose is considered to be "sick". "Thus, delinquents who strike victims on the head to extract their wallets are generally labeled semiprofessional thieves exhibiting income producing instrumental aggression. By contrast, delinquents who simply beat up strangers but show no interest in their victims' material possessions are supposedly displaying emotional aggression of a peculiarly disturbed sort." (Bandura, 1969). From a self-referenced point of view then, if one can perceive a behavior as an attempt to achieve a goal that is socially acceptable -- wealth, power, revenge, esteem, it is more easily understood than one in which the end is less socially valued -- approval of peers, expression of feelings, and assertion of self.

To summarize thus far, we have said that behavior assessed from a personal context tends to be evaluated in terms of its utility in furthering individualistic values. Such a utilitarian approach to the evaluation of behavior has implications for education, especially in light of the fact, as Cremin (1966) points out, that public schools have always been middle class and upper middle class institutions. Classroom behavior, historically, has been viewed through the filter of middle class values and beliefs. Such a social class bias is no less evident today. Thus one well known educator argues that it is not academic ability which prevents minority group students from advancing socio-economically, but their failure to acquire middle class and thus by definition "utilitarian" habits of punctuality, self-discipline, and reliability. (Jencks, 1969).

Silberman (1970) writes that it is because of this bias that schools have "never been effective with children from lower class or minority homes". He goes on to say that "it is a gross oversimplification to attribute the failures of the slum school to lower class students' inability to understand or unwillingness to accept middle class values. What teachers and administrators communicate to lower class students . . . is not middle class values but middle class attitudes toward lower class people and their role in society". The schools convey a middle class image of the lower class child and how he should behave, "an image which emphasizes obedience, respect, and conscientiousness . . . rather than ability, responsibility, and initiative, and which expects . . . unruliness with regard to behavior and apathy with regard to curriculum". (Leacock, 1969). Such expectations often become self-fulfilling prophecies for the ghetto child.

Problems stemming from this middle class bias are further compounded by the fact that many of the minority groups question the usefulness of such middle class behaviors as patience, obedience, and respect for authority in attaining goals shared by the larger society. Otis Dudley Duncan has demonstrated, for example, that blacks receive -- at least until now -- a much lower return on educational investment than whites. He writes " . . . Negro and White men in the same line of work, with the same amount of formal schooling, with equal ability, from families of the same size and same socio-economic level, simply do not draw the same wages and salaries". (Silberman, 1970).

The discussion above has indicated pitfalls associated with a self-referenced approach to behavior assessment. Problems center around (1) the lack of objective data on which to evaluate behavior, (2) the tendency to focus on personally inconveniencing behavior, and (3), perhaps most importantly, a susceptibility to reference group biases and expectations (i.e., social class, race, sub-group).

Norm-Referenced Assessment

A second approach to decision making about behavior has been called the norm-referenced approach. This approach uses "what is typical for a group or class" as the basis for classifying behavior as either normal or abnormal. There are several pitfalls inherent in this approach. The greatest danger is the potential effect of judging differences or deviations from the norm as undesirable and, thus, consciously or unconsciously encouraging conformity: "Sally is so much more aggressive than other little girls her age", "Tommy prefers to play house with the girls, rather than play kickball like a 'normal' little boy". The connotation so frequently takes the form of something

being "wrong" with the individual who deviates, that norm-referenced assessment can be threatening to uniqueness and individuality.

Another danger inherent in this approach is related to the shifting of norms. For example, "the noisiest child in the group" may not be "the noisiest child in the group" if the nature of the group changes. With a generally quiet group of children, a child may stand out as "exceptionally noisy", whereas with a generally noisy group of children, this same child may stand out as "normal" or even as "relatively quiet". This makes decision making about the appropriateness or inappropriateness of behavior based on groups' norms precarious. To decide to change behavior on the basis of "it deviates from the norm" is to risk changing that which may indeed be appropriate for that individual, given his unique experience and predisposition. In addition, if one perceives differences as healthy and constructive for a group, that is, if one perceives within-group and between-group variation as normal, the norm-referenced approach makes little sense. As confusing as it may sound, we are suggesting that "abnormal" (deviant) behavior might well be perceived as "normal", even "healthy" group behavior and therefore renders this approach less than useful.

Criterion-Referenced Assessment

The problems inherent in self-referenced assessment can be attributed to the fact that it is based on subjective criteria. Criterion-referenced assessment attempts to avoid such pitfalls by focusing on the individual and his behavior rather than on the personal and societal acceptance of certain behaviors and by specifying certain external standards. These standards can be used to evaluate behavior apart from social class, race, age, and sex. In criterion-referenced assessment, certain behaviors

thought to be valid indicators of constructive/destructive functioning regardless of how common (in the normative sense) they may be, are used as standards to assess an individual's "well being". But criterion-referenced assessment is also not free of problems, and we should recognize them. The prime difficulty centers around the question of selecting reliable and valid criteria.

Before suggesting our own model for criterion-referenced assessment in the classroom, we will look at two other criterion-referenced models -- illustrations in medicine and psychology -- and examine their implication, positive and negative, for assessment of behavior in the classroom.

The first illustration is a criterion-referenced model that has been adopted by psychiatry. Its positive effect has been that we now view mental and emotional disorder as a medical problem deserving humane treatment instead of an unacceptable condition eliciting social disapproval and perhaps ostracism. With this medical model, persons exhibiting dysfunctional patterns of behavior are called "patients" and their disorders are termed "mental illnesses". The implications of this model for assessment of learning problems in the classroom are clear, for educators now try to identify causes of learning dysfunctions. This assessment process allows educators to accommodate a child's particular learning styles and needs instead of punishing or shaming him for his inadequacies.

A major criticism leveled against adoption of the medical model, however concerns the lack of agreement over each of its main components on the part of mental health specialistis (Clarizio and McCoy, 1970). There is little agreement as to the cause, symptoms, course, and treatment of mental "illness". Psychotherapy's most telling shortcoming concerns its

inability to arrive at objective, operational criteria (i.e., symptoms) for behavioral disorder. Some clinicians attribute this failure to the nature of such disorder. White (1964) writes, "Because symptoms are surface phenomena, their logical classification corresponds scarcely at all to the logic of the underlying disorders". Others, e.g., the Committee on Child Psychiatry, cite the lack of a conceptual framework as being at fault (cited in Clarizio and McCoy, 1970). This difficulty in arriving at suitable criteria has made reliable diagnosis difficult. One psychologist concludes, "Unfortunately, most diagnostic systems have not satisfied the criterion of reliable classification. Regrettably, it is not uncommon for children to receive different diagnoses as they move from clinic to clinic. We see similar analogous difficulty in establishing criteria for assessment in education, for the child who has learning problems in school is labeled aphasic in a speech clinic, a passive-aggressive personality at the child guidance center, and a reading disability case at the psychoeducational clinic. (Clarizio and McCoy, 1970).

For a second illustration of the criterion-referenced approach, we will look at the psychologist A. H. Maslow's development and use of criteria for assessing ideal health or "self-actualization" in human beings. Maslow is foremost among those psychologists who, as a reaction against the focus on pathology, attempted to develop criteria for evaluating normal, healthy development. He argues that normality is something more than the absence of pathology; rather, he identifies normality as "ideal health". To establish criteria for such normality, writes Maslow, psychologists must study the ideally healthy, that is, "self-actualizing" human beings. "It becomes more and more clear that the study of

crippled, stunted, immature and unhealthy specimens can yield only a cripple psychology and a cripple philosophy. The study of self-actualizing people must be the basis for a more universal science of psychology." (Maslow, 1954).

Maslow's criteria for healthy development rest on the assumption that there is a hierarchy of basic needs. These needs, five in number, serve as motivators for all "psychologically important" behavior. They are: (1) physiological needs, such as the need for food and drink (2) safety needs, including the need for order and routine, and freedom from unpleasant stimuli, (3) needs for love and affection and a place in the group, (4) need for self esteem, including the desire for strength, achievement, mastery, independence, and freedom, and (5) the "self-actualization needs," which, according to Maslow, are at the top of the hierarchy. Most basic and the first to develop are the physiological needs, for if they are not satisfied, the organism will perish. Of these, Maslow estimates that the average American citizen has satisfied 85%. Moving up on the hierarchy, and further in the development of the individual, Maslow finds that fewer and fewer of the self actualization needs are met. About half of our needs for love and affection and only 40% of our needs for self-esteem are ever met. Maslow admits that actualization is difficult to define. Essentially, it means "becoming everything that one is capable of becoming." The average individual is able to satisfy 10% of his self-actualization needs.

Self-actualization is the criterion that Maslow applies to healthy, 'normal' behavior. Maslow describes self-actualizing people as individuals who feel "safe and unanxious, accepted, loved and loving, respect-worthy and respected," and who have "worked out their philosophical, religious, and axiological bearings." (Maslow, 1954). His criteria are described in the following chart.

SOME PHENOMENA THAT ARE IN LARGE PART DETERMINED BY BASIC NEED GRATIFICATION*

A. Cognitive-Affective

1. Feelings of physical sating and glut-food, sex, sleep, etc., -- and, as by-products -- well-being, health, energy, euphoria, physical contentment.

2. Feelings of safety, peace, protection, lack of danger and threat.

3. Feelings of belongingness, of being one of a group, of identification with group goals and triumphs, of acceptance, of having a place.

4. Feelings of loving and being loved, of being loveworthy, of love identification.

5. Feelings of self-reliance, self-respect, self-esteem, confidence, trust in oneself; feelings of ability, achievement, competence, success, ego strength, respectworthiness, prestige, leadership, autonomy, independence.

B. Cognitive

1. Keener, more efficient, more realistic cognition of all types.

2. Improved intuitive powers.

3. Mystic experience.

4. More reality-object-and-problem centering; less projection and ego centering.

5. Improvement in world view and in philosophy (in sense of becoming more true, more realistic, less destructive of self and others, etc.).

C. Character Traits

1. Calmness, equanimity, serenity, peace of mind (opposite of tension, nervousness, unhappiness, feeling miserable).

2. Kindness, kindliness, sympathy, unselfishness (opposite of cruelty).

3. Healthy generosity

4. Bigness (opposite of pettiness, meanness, smallness).

5. Self-reliance, self-respect, self-esteem, confidence, trust in oneself.

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*Taken from A. H. Maslow, Motivation and Personality, 1954.

It is obvious that such rigorous criteria for "health" must exclude an overwhelming majority of our society. In a study of college students in which he attempted to apply this criteria, Maslow found only one "immediately usable" subject out of 3000, and one or two dozen "possible future subjects". (Maslow, 1954). This leads Maslow to conclude that self-actualization is "not possible in our society for young, developing people".

Let us look at Maslow's criteria for healthy behavior in terms of whether they are tools teachers might use in the assessment process. That self-actualization is "not possible in our society" for young people, or that only a tiny minority of the adult population has passed the test, does not mean that self-actualization is an unworthy goal toward which young people might strive. Further, we could all probably agree that it is important to have criteria by which to evaluate healthy growth as well as pathological disorders. The critical question is whether such criteria are useful as day-to-day guides in assessing constructive/destructive classroom behavior, and thus in helping children grow. We feel the answer to this question is no -- that such criteria, however helpful they may be as guides to long-range goals, are too global and vague to serve the immediate needs of the classroom teacher.

To deal effectively with behavior on a day-to-day, hour-by-hour basis, teachers need specific criteria for decision making about the desirability or undesirability of various behaviors. The seriousness of this need cannot be overestimated. Thus, a recent review by Glidewell and Swallow of 27 studies of maladjustment in elementary school (1968), indicates that as many as 30% of the elementary school children show "adjustment problems", with 10% or at least three youngsters per class-

room -- in need of professional clinical assistance. Nor is there reason to believe that this problem is less severe in secondary schools. The social-emotional needs of adolescents indicated in several studies show, for example, sharp increases in anxiety over the years of eleven to seventeen, especially as regards sexual relations and social acceptibility (Powell, 1955; Allen, 1959); increased dependency on the peer group, particularly on the part of girls (Douran and Adelson, 1966); and increasing concern with school problems in the adolescent years, school being mentioned more often than anywhere else as the site of the adolescent's biggest problems (Adams, 1964).

Teachers are in a unique position to help or hinder students in their efforts to cope effectively with their environment, but first teachers need workable and reasonable criteria for assessing individual needs. That is, as was suggested by our consideration of the two previous models, they need criteria that educators can agree upon, that they can apply consistently, and that are specific enough to guide decision making in day-to-day classroom situations.

What Criteria Should Teachers Use To Make Judgments About Changing Social-Emotional Behavior?

We have discussed three bases for making judgments -- self-referenced normative, and criterion-referenced assessment. Teachers will and should use their own personal experiences and group norms to some extent, but we believe that a criterion-referenced basis for judgment is the most desirable, provided, of course, that the criteria used are (1) clearly and explicitly operationalized, (2) applicable to school age children, and (3) logically and/or empirically related to constructive human activity. Let us now examine the criteria we recommend.

In an earlier paper, a rationale was presented for using survival as a criterion for selection of constructs, or categories of behavior. This rationale will not be repeated here, but we urge you to review this discussion especially as it relates to the social-emotional needs if you cannot recall it. At this point you should be familiar with the social-emotional needs we have suggested based on this survival rationale. They are represented by three "constructs" we call exploration, respect, and responsibility.

Constructs represent categories of behavior that subsume a variety of conceptually related behaviors. They are used as a way of simplifying the complexity of human behavior that occurs in the classroom. To be useful, a construct should enable a teacher to better understand and thus change behavior in constructive ways.

It is important for you to realize, however, that the issue of construct selection is not without controversy. Psychologists have studied social-emotional behavior for a number of years and have developed a number of "constructs" that might be studied. They include such things as aggression, dependency, anxiety, persistence, etc. There is much controversy among psychologists regarding the stability and thus the predictive validity of these various constructs. But the stability of particular categories of behavior should not be of immediate concern to teachers. Unlike psychologists, teachers need not be as concerned with predicting a particular child's behavior from one year to the next as they are with determining whether the behavior is constructive or destructive in terms of future development. More important than a construct's predictive qualities is whether or not it enables the teacher to better understand and thus change behavior in constructive ways

The use of constructs is an essential tool in understanding human behavior. Teachers deal with a staggering amount of input daily. Philip Jackson estimates that the average elementary teacher typically engages in 200 to 300 interpersonal exchanges every hour of the working day (1968). If teachers are to make sense out of this complexity, they must have a feel for what is important, given certain needs of the child, and how seemingly unrelated events may in fact intertwine to yield a composite picture of each and every child in the classroom. Teachers must view behavior as neither random nor haphazard if they are to believe that there is payoff to the careful observation of student behavior.

The fact that teachers seldom make use of sophisticated constructs could be symptomatic of what Charles Silberman, author of Crisis in the Classroom, feels is wrong with American education: its "mindlessness" -- the inability of educators "to think seriously and deeply about what they are doing". Constructs can facilitate this kind of thought. Philip Jackson (1968) comments on the reluctance, or inability, of teachers to talk in terms of constructs: "One of the most notable features of teacher talk is the absence of a technical vocabulary". Technical terms from related fields such as psychopathology, group dynamics, learning theory, social organization, and developmental psychology are noticeably absent in teacher talk, he writes. Jackson goes on to say that "although teachers often use words and phrases denoting global aspects of human behavior (such as motivation, social relations, and intellectual development) the referents of these terms on close inspection, are usually found to contain only pale reflections of the rich concepts from which they are derived". Coupled with this "conceptual simplicity" in teachers' talk is an equally uncomplicated view of causality. Jackson concludes

that teachers tend to settle on a single cause explanation for puzzling classroom events: "Why is Billy doing so well in school? Because he has a high I.Q. Why is Fred such a troublemaker? Because he comes from a broken family." In an attempt to bring "some semblance of order to an otherwise confusing and chaotic environment", teachers frequently tend to oversimplify, to overgeneralize and, unfortunately, to err.

While constructs can be helpful, however, they can also be harmful. A number of studies concerned with teacher "labeling" of students illustrate ways in which constructs can be abused. The best known of these, Pygmalion in the Classroom by Rosenthal and Jacobson, has come under recent attack for poor research methodology. Nevertheless, Rosenthal's finding that a random labeling of students "gifted" and "non-gifted" by Harvard psychologists strongly influenced teacher expectations and subsequent student performance, should serve as warning that constructs can be abused.

Even psychologists frequently misuse the constructs that they have developed to explain behavior. Skinner (1961) warns that constructs easily lend themselves to "psuedo explanation", in which the renaming of a phenomenon is advanced as an explanation of the phenomenon. Thus, the person who exhibits withdrawn, hallucinatory, delusional behavior is labeled schizophrenic. It is only a step from there to saying that the patient exhibits these behaviors because he is schizophrenic. Intelligence, as measured by I.Q. tests, is frequently offered as "pseudo explanation" for scholastic performance. Here there is a less obvious circular relationship between I.Q. and scholastic performance in that I.Q. tests are evaluated partly on the basis of how well they predict scholastic performance. Scholastic predictability is thus one

component of an I.Q. test just as delusion is one component of schizophrenia. To say that a person performed poorly in school because of a low I.Q. is similar to saying that a persons suffers delusions because he is a schizophrenic. Both explanations are pseudo-explanations, and represent abuses of the behavioral constructs invented by psychologists. As we pointed out earlier, constructs can be useful in understanding human behavior, but only if they are "operationalized" or defined in terms of observable behaviors. Constructs must label a set of specific responses, then they are useful in understanding and influencing human behavior.

Teachers need constructs that will help them perceive behavior and conceptually organize it so that it is relevant to student needs -- which is to say, the constructs should help focus attention on behaviors that are indicative of particular needs being or not being met. At the same time, the constructs should provide some basis for evaluating the information collected. It is important to note that the constructs relate to NEEDS; they do not relate to the CAUSE of the behavior. That is to say, observation of a particular set of suggested behaviors will be indicative of a need for more exploration; the behaviors should be viewed not as being caused by a lack of exploration.

This brings us, then, to assessment of the exploration, respect and responsibility constructs. The constructs will be discussed in terms of the data gathering, data analysis, communication, and decision-making steps necessary to the assessment process.

Data Gathering

Data, as you know, are facts from which judgments can be inferred. Since teachers make judgments about human behavior, the data that must be gathered is precise behavioral data. We place great emphasis, therefore, on a teacher being able to distinguish fact (actual behavior) from inference (teacher judgment). A prospective teacher I talked with the other day was describing the "behavior" of one of her students. "What does he do?" I asked. "He takes things," she replied. Now, if I had based my judgment of the child on this imprecise, inferential data, I would have done the child a great injustice. On further questioning, I found that "he takes things" means that on one occasion, when a substitute teacher was in the room, this six-year-old child took three picture pieces of a train off a bulletin board. At first, I was prone to think that the child was bordering on thievishness, but with more precise behavioral data, I decided that there was little if anything to be concerned about. This illustrates our very strong bias: teachers should systematically gather precise behavioral data before making even tentative decisions about changing students. To help you learn to do this, we have done two things. First of all, we have operationalized the exploration, respect and responsibility constructs in terms of observable and measureable behaviors; that is, we describe the exploration construct by identifying behaviors that indicate a willingness to explore and behaviors that suggest an unwillingness to explore. Similarly, the respect construct is operationalized with

behaviors that are indicative of high respect and behaviors that are indicative of low respect. These lists of behaviors are presented at the end of this paper and if you study the behaviors carefully, it should give you a fairly definitive idea of what kinds of data you should look for regarding student's social-emotional development. The behaviors listed under the various constructs are considered relevant to both children and adults. We recommend, therefore, that you look for the behaviors in yourself as well as in your students. Recognition of these behaviors will help you decide whether or not there may be a need for increased exploration, respect or responsibility.

Knowing what to observe is only a first step in data gathering, however. The second is knowing how to systematically observe and record the behaviors as they occur in the complex milieu of the classroom. We have, therefore, designed additional mini-lessons to help you begin to develop the systematic observation and recording skill. These lessons are contained in this unit and follow the lists of behaviors we recommend be observed.

It must be noted that the teacher should collect data pursuant to social-emotional development from more than just his/her own learners and his/her own personal knowledge and feelings; therefore, the opinions and beliefs of other teachers, the administration, and the parents and community should also be considered. Because our instructional time here is limited, we cannot speak to these issues in depth; unfortunately, it must suffice for us to remind you to attend to and gather data from all of the variables of instruction and the various contexts in which they occur.

Data-Analysis

How one interprets the behaviors he or she observes is extremely important, since it affects the "to change or not to change" decision as strongly as the observation itself. There is a major basic assumption that must be understood for proper interpretation of any of the behaviors described. This assumption is that it is not only desirable and normal, but also very human for all individuals to display some or all of the behaviors described. That is, humans will all engage in both exploratory and non-exploratory behavior throughout their lifetime (as well as respectful and disrespectful behavior and responsible and irresponsible behavior). This means, therefore, that the non-exploratory behaviors themselves (or disrespectful or irresponsible behaviors themselves) are not bad and/or wrong; that is to say, it is not undesirable or abnormal in any way for humans to display non-exploratory behavior. The behaviors should only be considered non-constructive, and therefore in need of modification, when an individual's behavioral repertoire includes the consistent and frequent display of large numbers of the non-exploratory behaviors and few displays of the exploratory behaviors. When an individual is so non-exploring, that is, so closed to new experience, that it prevents his learning to deal effectively with major segments of the world he and others must face, then it should be judged "non-constructive." That is to say, a single or small number of "I don't want to try that" responses would not justify teacher intervention. Large numbers and frequent instances of this kind of behavior would, however, justify intervention. The same is true of respect and responsibility behaviors. We are saying that it is normal and human for all individuals (children and adults) to be disrespectful

and irresponsible at sometime and no "big deal" should be made of it unless it is a predominant style of behaving. The child who forgets his library book occasionally, gets into quarrels and/or fights occasionally, gets angry with himself and/or the teacher occasionally, chooses not to participate occasionally, etc., should not be punished or made to feel that his behavior was wrong, bad or in any way "abnormal." It should again be stressed that the same rules of thumb apply to both children and adults. For too long, we feel, different standards have existed for the two groups. If adults, e.g., the teacher, forgets to bring something from home, it is accepted as being okay, whereas when the child forgets his homework, he is frequently scolded and/or punished. Children are supposed to control their bladders so that they all go to the bathroom at the same time (e.g., before or after recess, before they leave for a trip, etc.). If they express the need for an exception, the frequent reply is, "You were supposed to take care of that before we left," or "You were supposed to take care of that at lunchtime." Yet the adult goes whenever he/she feels the need. Who would express anger to the father driving on a trip who pulls over to a gas station because he has to use the restroom? Can you imagine one of his children saying in a condescending tone, "I told you to take care of that before we left." A ludicrous thought, indeed!

If it is normal and acceptable for adults not to get all their work done at times, so should it be considered normal and acceptable for children and adolescents? If it is normal and acceptable for adults to be forgetful and cross and sick and tired of work at times, so should it be considered normal and acceptable for children? Too

frequently we hold higher, more stringent standards for children and adolescents than we do for adults (who, after all should be more able to meet higher standards than children). A good rule of thumb that I recommend to teachers for checking themselves against holding a double standard for children and adults is to put themselves in the same situation as their students -- only as an adult student at the university. Then, I encourage them to ask themselves whether they would want the teacher/professor there to respond to them in the same way in which they would respond to the child/adolescent. This kind of brief "examination" sometimes helps one decide whether or not the standard is the same for both children and adults.

Again, however, for emphasis purposes, let me reaffirm our position: only large and frequent displays of non-exploratory, disrespectful and/or irresponsible behaviors should be considered non-constructive and therefore in need of change.

This position will consequently affect the amount of systematic data gathering and record keeping you will do. While you will observe the described behaviors in all of your students, you will only need to make a systematic record for those students who display extremely frequent amounts of the non-exploratory disrespectful and/or irresponsible behaviors. All of your students will not have problems in the social-emotional areas, if the standards are realistic. The teacher who has large numbers of "problem students" is typically one who sees too many things as "problem behavior." If "normal human behavior," e.g., occasional forgetting, anger, tenseness, resistance, silliness, etc., is viewed as "problem human behavior," one will experience "problems"

all the time. Variation in motivation, mood and ability is a characteristic of human beings; one will only experience frustration and failure if one attempts to deny this human quality. We strongly urge you, therefore, as prospective teachers, to interpret "problem behavior" only as very frequently occurring sets of non-exploratory, disrespectful and/or irresponsible behaviors..., frequently occurring sets of behavior that are harmful to the quality survival of oneself and/or others.

Communication

It is important to communicate to learners what you consider to be healthy social-emotional development. In doing this, you make public your values and beliefs regarding what is desirable human behavior, a necessary condition for morality in your teaching. You share with students the behaviors you are looking for and going to be encouraging in them. And since communication is a two-way street, you get their impressions and reactions and concerns regarding what is and what is not desirable behavior for their personal social-emotional development. The students' response to your ideas and beliefs provides you with more data concerning their readiness for and acceptance of what you think should be taught. This additional data enables you to more clearly understand their unique and specific needs and incorporate the additional information into your decision-making pursuant to what should be taught and how it should be taught to the unique set of individuals with whom you are interacting.

Decision-Making

While we talk about data collection, analysis and communication as separate steps, which they are, it should be emphasized that they do not always occur in a linear (one following the other) fashion. One collects some data, analyzes it, may then collect some more data, communicate his/her tentative findings to the learners, collect more data, etc. In assessment, then, the first three sub-tasks are performed in various sequences, with the last sub-task, decision-making, terminating the assessment process. Decision-making occurs as the teacher synthesizes all collected information and decides (a) whether or not his/her students have social-emotional needs for which goals and objectives for behavioral change should be formulated and (b) whether or not the environmental limitations and/or possibilities would allow for the behavioral change to be brought about. The decision to work to change or not to work to change others is one of a teacher's major responsibilities. If the assessment process has been conscientiously and professionally carried out, the teacher should be confident that his/her decision is a good one, and will, therefore, be prepared to assume the responsibility for the consequences that follow. If the decision is to attempt to modify and/or change student behavior, then the teacher is ready to move to the second major task of teaching, that of Goal Setting.

Your task now is to become more familiar with the constructs of exploration, respect and responsibility and learn what kinds of behavioral data you should be able to identify pursuant to these constructs, how you might most effectively collect and record the data, how you

might most effectively analyze and communicate the data and how you can optimize your decisions regarding needed change in students' social-emotional development.

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EXPLORATORY BEHAVIOR

Behavioral Indicators of High Exploration

I. SEEKS NEW AND DIVERSE EXPERIENCE (PEOPLE, ENVIRONMENTS, IDEAS)

A. Interacts with a variety of people

1. people with diverse physical characteristics
   a. diverse age levels
   b. diverse races
   c. diverse sexes
   d. diverse physical features, e.g., weight, height, facial appearance
   e. diverse modes of dress
   f. diverse physical skills and abilities (e.g., handicaps or impairments)
   g. diverse standards of neatness and cleanliness
   h. diverse modes of self-expression (e.g., introverted, extroverted, passive, aggressive, etc.)
2. people with diverse socio-cultural characteristics
   a. diverse economic status
   b. diverse occupational status
   c. diverse ethnic backgrounds
   d. diverse social interests and hobbies
   e. diverse religious beliefs
   f. diverse political views and/or preferences
   g. diverse rules of etiquette
   h. diverse sex-role expectations
   i. diverse language patterns, dialects, usages, etc.
3. people with diverse intellectual characteristics
   a. diverse cognitive styles (e.g., direct, indirect, reflective, logical, analytic, inductive, deductive, creative, etc.)
   b. diverse intellectual skills and abilities (e.g., reading, writing, drawing abilities, etc.)
   c. diverse styles of communication (e.g., through oral, written, musical, dramatic, pictorial modes)
   d. diverse intellectual interests (e.g., interests in learning about animals, elements, plants, art, literature, etc.)

B. Freely and willingly enters a variety of new situations

1. expresses a desire and engages in new and diverse activities
   a. tries new foods, e.g., not only a variety like fish, beef, lamb, snails, etc., but also multi-ethnic and diverse ways of preparing foods
   b. wears different styles and types of clothing, e.g., formal and casual dress, different colors and combinations, tailored and "frilly," diverse styles of slacks, shorts, suits, shirts, dresses, etc.
   c. gets exercise in a variety of ways, e.g., working, hiking, riding, tennis, swimming, playing ball, dancing, etc.
   d. gets rest and/or relaxation in a variety of ways, e.g., reading, listening to music, dancing, theater, TV, playing cards, etc.
   e. acquires information/knowledge in a variety of ways, e.g., schooling, work, sight-seeing, libraries, museums, etc.
   f. tries new and diverse work experiences -- not only different jobs, but also diverse tasks and responsibilities within the same job where possible, e.g., salaried work, lawn or garden work, volunteer work, etc.

Behavioral Indicators of Low Exploration

I. AVOIDS NEW AND DIVERSE EXPERIENCE (PEOPLE, ENVIRONMENTS, IDEAS)

A. Interacts with few people, and primarily those with "like" characteristics
   1. people with like physical characteristics (e.g., similar or same age, race, sex, physical features, etc.)
   2. people with like socio-cultural characteristics (e.g., similar or same economic status, occupational status, ethnic background, social interests and hobbies; such as sorority people only, "hip" pot smokers only, church people only, family only, boyfriend only)
   3. people with like intellectual characteristics (e.g., similar or same cognitive styles, intellectual skills and abilities, styles of communication such as only people in scientific fields, people in the humanities, people skilled in expressing themselves verbally or people who have valued and/or attained success in academic fields)

B. Expresses discomfort and/or unwillingness to try new things or ventures
   1. seldom engages in new and/or diverse activities
      a. tries small variety of foods
      b. wears one or few types or styles of dress
      c. engages in single or few types of exercise
      d. engages in single or few types of rest and/or relaxation
      e. acquires information/knowledge in few ways
      f. sticks to traditional and/or routine tasks

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2. expresses a desire and goes to new, i.e.,
   a. goes to varied and different social gatherings, e.g., urban, suburban, rural, weddings, funerals, parties with people of different ages, political gatherings, etc.
   b. visits homes and communities of various economic levels, e.g., wealthy, middle-class, poor
   c. travels to different countries, e.g., Canada, Mexico, Europe
   d. expresses a desire to try new ways of doing things or getting somewhere, e.g., "I'd like to go there someday," "Let's take a new route home," "We've done it that way before, let's try a new way," "Good, I've never tried that before, been there before, etc."

C. Critically interacts with a variety of ideas and beliefs

1. has a relatively broad number of interests, e.g., work, politics, societal issues, sports, theater, etc.
2. gets into subjects in depth, i.e., examines multiple facets of beliefs and ideas -- their causes, consequences, and relationships to other ideas and beliefs, e.g., "I think I'm against bussing; I'm not sure if it's really needed or if the problems it might bring are worth it. I'd better examine why so many people think it is needed and what the possible consequences might be."
3. seeks various points of view regarding ideas and beliefs, e.g., "I've only talked with people who are against bussing; I should discuss it with some who are for it."
4. gathers information from multiple and diverse sources, e.g., own personal experience and the experience of others, the advice and/or findings of specialists and/or experts, articles and books on the subject, etc.

SEEKS NEW DATA FROM THE NEW AND DIVERSE EXPERIENCES

A. Focuses attention on new and diverse people and experience

1. listens intently, processing verbal information (others' feelings, values, beliefs, concerns, etc.), on all sides of the issue or topic, i.e., one listens as intently when one disagrees as when one agrees
2. watches intently, processing non-verbal information (eye contact)
3. observes other peoples' reactions and responses to same situation (getting more than just his or her own reaction, e.g., this person would notice that while he/she was shocked by the situation/event, most of the other people were not)

B. Asks questions

1. asks question to check for understanding and accuracy of acquired meaning -- "Let me see if I heard you correctly as I understand it . . ."
2. asks questions to acquire additional information and new data, e.g., "I would like to know more about it; did you? . ."
3. asks questions to get data on two or more sides to the question and/or issue, e.g., "Does anyone feel differently? We've only heard one side."

2. reluctant to enter new situations . . . foot-dragging, giving excuses . . . "I wouldn't know how to act," "I wouldn't be welcome," "I'm too busy," "I wouldn't feel comfortable," "I couldn't go alone," etc.
3. avoids situations when future events are ambiguous and not clearly evident, where structure is lacking and the outcome is unpredictable, e.g., is unwilling to share decision making and/or responsibility (outcome may be unknown)
4. attempts not to change plans, seeking, rather to maintain status quo, e.g., "We've always done it this way," or "Let's play it safe and . . ."

C. Non-critically interacts with a narrow set of ideas and beliefs

1. interests limited to a small number of topics, e.g., sports only, work only, etc.
2. avoids studying ideas and beliefs in depth, ignoring cause and effect relationships, e.g., "All I know is that I'm against it and that's enough . . . I shouldn't have to explain why."
3. interacts primarily with persons who support, rather than challenge one's ideas or beliefs, e.g., "I don't want to talk religion with him . . . he's an atheist . . . or a Catholic . . . or . . ."
4. restricts number of information sources, frequently relying on personal experience alone or the advice of a single authority alone

II. AVOIDS ACQUISITION OF NEW DATA

A. Does not, or only partially attends to new persons and experiences

1. sleeps, daydreams, engages in alternate activity, e.g., writing letters, filing nails, reading, working crossword puzzles, etc.
2. little eye contact or visual attention, e.g., looks out window, down at hands, or focuses on an irrelevant object or activity
3. focuses only one one's own reaction to a given situation or event

B. Avoids questioning

1. simply does not ask questions or seek clarifying data
2. tells own points-of-view rather than seeking explication of new, e.g., a student is telling about something that happened to him or a concern or how he feels . . . another comes in and says, "Oh, that something happened to me once," or "That's not how I feel about it," and goes on to talk about himself/herself taking attention and topic away from the other person and putting it on oneself
3. changes topic to comfortable and familiar; gets self and others off the subject, e.g., sometimes directly -- "I'd rather not talk about bussing; it's just too controversial," or sometimes indirectly -- "That reminds me of a time when . . ."
4. excessive verbalization and verbal rambling, preventing responses from others
5. becomes argumentative and finds details to "knit-pick," e.g., "That's not what you said the first time; you used a different example and that got me off. Remember when you said . . ."
6. when one does ask questions, they are usually closed, i.e., the questioner already knows the answer, e.g., parent-teacher conference, "Are you listening

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C. Expresses honest feelings and impressions to others regarding diverse people, environments, and ideas one has experienced
   1. voluntarily contributes one's feelings of comfort/discomfort, approval/disapproval, agreement/disagreement with what has been experienced
   2. uses both verbal and non-verbal modes to communicate one's position

D. Actively seeks feedback from others regarding one's reaction
   1. observes the non-verbal responses others make and listens intently to their verbal responses
   2. questions others regarding their reaction, to both assure understanding of their feedback and to gather additional data and insights, e.g., "Why do you say I might not have seen all the important events that occurred?"

E. Keeps "conclusions" tentative, modifying judgments as new people, ideas and situations are experienced
   1. states cause and effect events in the form of hypotheses, e.g., "If a teacher starts out being tough, it might scare the kids into obedience, but it might also have some negative effects," or "I visited that class and it was terrible. Maybe it was just a bad day for him -- everyone has those; or it might be that he's not a very good teacher."
   2. sees multiple potential causes for an event, e.g., "Maybe they didn't have adequate preparation time, or perhaps we didn't give them enough direction, or it's even possible that we did not assess their readiness level accurately."
   3. qualifies judgmental statements until much data is collected, e.g., "I've only been there once, so I can't give you a very accurate description, but let me tell you my experience thus far," or "I think he might be afraid to talk to me, but I'd better check that out."
   4. encourages and/or requests opportunity to acquire new data, e.g., "If someone experiences anything to the contrary . . . let me know."

C. Keeps feelings and impressions to oneself, regarding diverse people, environments and ideas
   1. withdraws from "sharing" situations either by staying away physically, or being present and engaging in an alternate or competing activity
   2. holds back and is reticent to contribute -- makes few verbal or non-verbal responses that would show what one felt or believed, e.g., avoids eye contact and body gestures that would disclose personal feelings and beliefs, makes few verbal contributions

D. Avoids feedback regarding one's reactions
   1. withdraws from situations where feedback could be acquired
   2. avoids listening to others' responses, e.g., excessive verbalization, defensiveness, rationalization, changing subject, etc., e.g., "I did too see all the important events; I observed . . ."

E. Makes "hasty" generalizations and conclusions
   1. states cause and effect events as a matter of fact; (conclusive and dogmatic statements), e.g., "If a teacher starts out being tough with kids, then they respect you," or "I visited that class and it was terrible: he's certainly not a very good teacher."
   2. considers primarily single cause explanations, e.g., "They just don't care." "They just hadn't read the material." "They just don't like me."
   3. will conclude with little data, sometimes before the experience, e.g., "I just know I won't like it," or "I've known people like him/her before -- they have nothing new to say," or on the basis of very limited data, e.g., "Let me tell you what it's like -- I was there once," or "I know what he's like, I've met him before," or "He's just afraid to talk to me."
   4. frequently turns down opportunities for new data on a subject, e.g., "I don't want to hear anymore about it."

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RESPECT BEHAVIOR

Behavioral Indicators of High Respect

I. ACCEPTS HUMAN BEHAVIOR BY EXPRESSING AND ALLOWING FOR THE EXPRESSION OF DIVERSE FEELINGS, BELIEFS, AND VALUES

A. Verbally and non-verbally expresses one's own diverse feelings

1. expresses the variety of emotions humans feel, e.g., joy and happiness, sadness and disappointment, relief and pleasure, frustration and anger, excitement and anticipation, fear and anxiety, etc.

2. expresses one's diverse feelings in a variety of ways, e.g., through laughter, chuckles, giggles, smiles, frowns, groans, sighs, tears, swearing, puzzled looks, touches, nods, and statements of approval, disapproval, such as "That's great," "It makes me feel very badly when you . . ." "That makes me furious," "I can't imagine that." "Whoopee," "I can't wait." "I'm bored," etc.

B. Verbally and non-verbally expresses one's own beliefs and values

1. ____ will take a tentative stand on an issue, and/or commit oneself to a position revealing one's judgment of right/wrong, appropriate/inappropriate, good/bad, etc.

2. ____ makes one's own decisions; this does not mean one does not gather data and opinions from others -- just that he or she does not let someone else decide for them; that is, one can "go ahead" independently on one's own without numerous checking for permission and/or approval of others

3. one's actions reflect faith in one's own beliefs and values
   a. one acts on the basis of what he/she believes to be right
      e.g., "My parents didn't want me to come to MSU, but I came anyway."
      e.g., a child to his teacher: "You told us to do it another way, but I did it differently; I found a better way."
      e.g., a child does what he wants to do even when other children tell him not to
   b. expresses little, if any, discomfort with self when others show disagreement or disapproval of one's behavior

C. Responds with empathy when others express their feelings, beliefs and values

1. experiences the feelings and beliefs other people express by attending to them, i.e., one watches and listens as others express emotions, e.g., joy, sadness, disappointment, relief, pleasure, frustration, anger, excitement, fear, anxiety, etc., in diverse ways and as others express diverse beliefs and points of view in diverse ways
2. ____ produces a verbal or non-verbal reflection of the content of the expressed behavior (both the cognitive and affective) e.g., "I can see you feel very badly about not knowing what to do." "You seem terribly pleased that you were asked to be in the play." or a facial/body expression that conveys understood feeling, like a nod, grimace, smile, etc.

Behavioral Indicators of Low Respect

I. REJECTS HUMAN BEHAVIOR BY AVOIDING AND SUPPRESSING THE EXPRESSION OF DIVERSE FEELINGS, BELIEFS, AND VALUES

A. Avoids expressing one's own diverse feelings

1. ____ makes few verbal contributions or statements that would show how one feels; also keeps face and body relatively rigid and non-expressive, e.g., eye contact is sometimes averted, and physical movement is minimal
2. expresses one's diverse feelings in relatively limited ways, e.g., expressing happiness only through smiling, expresses sadness only with tears, expresses anger only through hitting, etc.

B. Avoids expressing one's own beliefs and values

1. ____ avoids taking a position that would reveal "where one stands" either directly by refusal, e.g., "I don't know," "I don't want to say." "I don't want to be first." or indirectly by procrastinating (e.g., "I'll decide later") until events decide for one, e.g., "It is too late to get tickets, enter a contest, tell the person you are sorry, there's only one committee left to join." etc.
2. ____ depends on others to make one's decisions -- how one should act, what one should do, how one should do it, either by asking or deferring to others, e.g., "Tell me what I should do." "Is this correct?" "Is it okay if I do it this way?" -- frequent requests for permission and/or approval from "authorities" such as parents, teachers, a good friend, boss, etc., or copying what someone else writes, draws, says, does, etc.
3. one's actions reflect a lack of faith in one's own beliefs and values
   a. one acts on the basis of what others say is right, even though he/she may believe it is wrong
      e.g., "My parents didn't want me to go to U of M so I came here."
      e.g., a child says to his teacher: "I wanted to do it differently, but you said we couldn't."
      e.g., a child does what other children tell him even though he doesn't want to
   b. expresses extreme discomfort with self when others indicate disagreement or disapproval of one's behavior
      e.g., crying, defensiveness, rationalization, running away -- avoidance, blaming self, poor mouthing ("I never do anything right"), physical punishment (masochism), immediate apologizing, "I shouldn't have said that (accepting all the blame)

C. Responds non-empathically when others express their feelings, beliefs, and values

1. withdraws from situations where emotions may be provoked or are displayed and where diverse beliefs and values are expressed -- either by not being present or by getting involved in something else, e.g., daydreaming or an intellectual diversion like reading, working a crossword puzzle, making idle chatter, etc.
2. ____ does not reflect any of the "feeling" or "meaning" that was described, e.g., looks awa, or gives a "blank" expression or stare, or an opposite look, as a smile in the presence of sadness, or a verbal statement that either changes the subject, conveys a misunderstanding or misinterpretation of the message.

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3. one's verbal and/or non-verbal reaction carries the message that it was all right to own and express the feelings and/or beliefs and values that were shared, i.e., the reaction is free of any negatively judgmental message that would suggest that it was wrong or bad to feel or believe that way, e.g., a student slumps in his seat and says, "I hate that dumb Mr. Jones," the teacher responds in an understanding tone, "You sound pretty angry and upset, Tom." e.g., a student says, "I hate math." A student responds, "A bad day in math, huh?"

SUPPORTS HUMAN BEHAVIOR BY HELPING ONESELF AND OTHERS PURSUE PERSONAL GOALS

A. spends time, energy, effort, money, etc., on oneself for personal improvement and growth
   1. assesses oneself to become aware of personal strengths and weaknesses, capabilities and limitations, likes and dislikes, hopes, and aspirations, etc.
      a. collects and analyzes data about one's physical, social-emotional and intellectual self from self and others in diverse situations and contexts
      b. identifies and shares problem areas within one's own behavior that one feels he/she needs to improve
   2. sets realistic goals for oneself
      a. one sets goals and objectives for oneself; that is, while one may seek advice from others, he can determine his own direction without relying on others to determine it for him
      b. states precise and explicit goals and objectives for the improvement of oneself, i.e., one is clear about the behavioral results one expects
      c. the goals and objectives one sets for oneself are those which will, in all probability, produce feelings of success and accomplishment
         1) the goals represent a challenge in that they are above one's present level of achievement and/or capability
         2) the goals are achievable in that they are not too difficult; that is, they contain objectives that are slightly above one's present attainment level
      d. shares with others one's own goals and objectives and the progress one makes in attaining them
   3. employs strategies that will facilitate attainment of one's personal goals
      a. identifies alternatives and then selects the alternative that best leads to goal attainment
      b. designs scheme to attain goal after alternative is selected
      c. takes purposeful action to achieve one's goals
      d. shares with others what one is doing to achieve goals and solicits their help when needed
   4. evaluates the qualitative attainment of one's goals
      a. seeks feedback pursuant to attainment of one's goals and objectives
         1) obtains feedback from self by completing tasks
         2) obtains feedback from others by sharing results of completed tasks with others
         3) obtains feedback from a variety of sources, especially those who would be credible and critical judges

II. OPPOSES HUMAN BEHAVIOR BY REFUSING TO HELP, BLOCKING, AND OBSTRUCTING THE PURSUIT OF PERSONAL GOALS FOR SELF AND OTHERS

A. avoids spending time, energy, effort, money, etc., on oneself for personal improvement and growth
   1. refuses to examine one's own behavior, feelings, and/or appearance in order to avoid awareness of personal strengths and weaknesses, capabilities and limitations, likes and dislikes, hopes and aspirations, etc.
      a. refuses to accept and analyze feedback about self from others in diverse situations and contexts
      b. avoids identifying and sharing problem areas within one's own behavior that one feels he/she needs to improve; refuses to admit weakness or error
   2. sets no goals or unrealistic goals for one's own improvement
      a. avoids setting goals for oneself either by letting others do it for one or by not setting any goals, letting circumstances randomly determine one's direction
      b. states goals and objectives for improvement of oneself in such vague terms that no clear behavioral results can be identified
      c. fails to set goals and objectives for oneself which will, in all probability, produce feelings of success and accomplishment
         1) the goals represent no challenge and thus no growth beyond one's present level of achievement and/or capability
         2) the goals are too difficult; that is, they are so far above one's present level of achievement and/or capability as to be, in all probability, unattainable
      d. refuses to share with others one's own goals and objectives and the progress one makes in attaining them
   3. fails to employ strategies that will facilitate attainment of one's personal goals
      a. avoids identifying alternatives and selecting the alternative that best leads to goal attainment, e.g., procrastinates, fails to commit oneself to specific demands, etc.
      b. avoids designing scheme to attain goal after alternative is selected
      c. avoids taking action to achieve one's goals by employing escape behaviors such as procrastination, substitution, scapegoating, blaming, etc.
      d. avoids sharing what one is doing to achieve goals, and either does not ask for help when it is needed or refuses to accept assistance when it is offered
   4. refuses to evaluate the qualitative attainment of one's goals
      a. avoids feedback pursuant to attainment of one's goals and objectives
         1) avoids seeing the results of one's efforts, i.e., avoids getting feedback by not completing tasks
         2) avoids feedback by not sharing completed tasks with others
         3) obtains feedback from few sources, especially avoiding those who would be knowledgeable about the quality of one's achievement, i.e., one avoids receipt of potentially "threatening" feedback

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3. helps others employ strategies that will facilitate attainment of their personal goals

   a. assists others in identifying alternatives and then selecting the alternative that best leads to goal attainment, e.g., suggests alternatives, asks clarifying questions, structures the environment so that diverse plans are possible
   b. assists others in designing scheme to attain goal after alternative is selected
   c. behaves to assure others that help is available if needed in carrying out strategy to attain goal

3. consciously or unconsciously refuses to help others employ strategies that will facilitate attainment of their personal goals

   a. fails to assist others in identifying alternatives and selecting the alternative that best leads to goal attainment
   b. fails to assist others in designing scheme to attain goal after alternative is selected
   c. fails to behave to assure others that help is available if needed in carrying out strategy to attain goal